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theologian upon a method which effectually excludes the historical problems.

There are again some strange omissions; for instance, there is no article on *Imam* and *Imamites*, and neither article nor cross-reference under *Ismaili*. It is hardly to be supposed that those who use this Encyclopædia will know enough, when they fail to find the latter in the proper place, to look for them under "Assassins" and "Carmatians." In general, a greater liberality in cross-references would add much to the usefulness of a work which, partly from the nature of the matter and partly from its peculiar arrangement, is very hard to find anything in. To make the wealth of its contents fully available, extensive indexes will be necessary, and indexes made with an intelligence which the professional index-maker cannot be expected to possess.

GEORGE FOOT MOORE.

HARVARD UNIVERSITY.

**THE HEBREW-CHRISTIAN MESSIAH.** Being Twelve Lectures delivered before the Honourable Society of Lincoln's Inn on the Foundation of Bishop Warburton in the years 1911-1915. A. LUKYN WILLIAMS, D.D. Society for the Propagation of Christian Knowledge. 1916.

Among those who have recently taken part in the work of presenting Christianity to the English Jews, two men, members of Jesus College, Cambridge, Dr. Lukyn Williams and Dr. Oesterley, have been honourably distinguished. They belong to very different wings of the English Church, but are in absolute agreement that the most important prerequisite for their work is a thorough acquaintance with Jewish modes of thought. Dr. Oesterley showed how genuine was his sympathy with Judaism when he produced in collaboration with Canon Box their *Religion of the Synagogue*; and Dr. Williams has in this respect followed in the steps of his younger friend in the present Lectures on *The Hebrew-Christian Messiah*.

The lectureship was founded by that typical eighteenth-century divine, William Warburton, Bishop of Gloucester, who was also Preacher to Lincoln's Inn. He is best known as the editor of Shakespeare, the friend and executor of Pope, and the author of *The Divine Legation of Moses Demonstrated on the Principles of a Religious Deist*, a marvel of perverse ingenuity in apologetic. In 1768 Warburton endowed the lectureship "to prove the truth of the Christian Religion from the completion of the prophecies of the Old and New Testaments which relate to the Christian Church, especially to the Apostasy of Papal Rome." "On the right determination of the

prophecies relating to Anti-Christ," he said, "one might rest the whole truth of the Christian religion." Dr. Williams by his choice of a subject has fulfilled the first purpose of the founder; but he has wisely left Benedict XV and Anti-Christ alone. The lectures are from a decidedly orthodox standpoint, and have the rare merit of being the work of a scholar, who does not parade his learning to disguise his own opinion or the weakness of his case. The writer possesses a first-hand knowledge of his subject and a rare acquaintance with rabbinic literature. He offers a study of St. Matthew as a Hebrew-Christian author by the light of the Jewish learning at his disposal. In this Dr. Williams raises a number of questions of interest, and his book is too fresh and original not to be open to criticism. He has done too well to deserve the poor compliment of indiscriminate and general approval.

It is assumed in the first lecture that the First Gospel was written after the fall of Jerusalem, and that it is an apologia from Pella for Christianity. It confessedly supplements the Marcan Gospel. This accounts for the substance of the document from the Genealogy to the Temptation. Dr. Williams treats each topic separately, the Virgin birth being dealt with in a fair and scholarly manner, though to some the reasons for accepting it are *a priori* rather than historical: "If we were to give it up now, we should be acting not only against the evidence of the New Testament . . . and not only against an article in the Creed *which has always been held sacred*, but also in such a way as to forward the denial of our Lord's divinity." Whether the words here printed in italics are a fair representation of the original intention of the Early Creed is questionable. Probably the clause appeared not to prove that Christ was divine, but rather that *despite his divinity* he was actually born. But the whole passage is redolent of the fallacy that the acceptance of a fact on the basis of the original historical evidence for it is to be determined *a priori* by the theological consequences; and this is fatal to all truly scientific criticism.

Another extract quoted from the account of the Temptation is open to serious objection: "Observe farther, that the bodily frame of the Messiah, and therefore, if we may trust physiologists, His whole personality, was at its weakest. He was to derive no advantage from mere physical well-being. The devil was given every advantage." Physiologically this may be true; but that such an idea could have been associated with the idea of the temptation in the days of the First Gospel is inconceivable. Fasting would surely be regarded as a means of strengthening, not of weakening, the spiritual

powers. This is the fundamental purpose of asceticism. It might even be said that Satan came to the Christ when he was physically weakest but spiritually strongest. Dr. Williams is really speaking as a modern man. That our Lord was made susceptible by his bodily weakness "to such sensuous sensations as his apparent removal in space to the temple's precincts," is to use the language of the rationalism of today, and not to express the ideas of his age of the Christ. It is more probable that, during the solitude of the long fast, which in itself is represented as a time of temptation,<sup>1</sup> Jesus had abstracted his thoughts from the world, and that the feeling that he was hungry brought him back to the actuality of the world and the practical consideration of the work before him. The three typical temptations seem more explicable on this hypothesis.

The lecture on the Jewish sects displays wide reading and contains some interesting information; but it may be suggested that hardly sufficient justice has been done to the "liberalising" tendencies of Pharisaism, whose "tradition" strove to make the Law easier and not more difficult to the average Israelite, as compared with the rigid legalism of the Sadducees.

The treatment of the difficult subject of miracles in the third lecture is reasonable and scholarly. Dr. Williams shows that, judging by the later evidence of the Talmud, the Jews had an extensive knowledge of anatomy and diagnosis, and their physicians performed some of the more hazardous operations of modern surgery. Not all cures therefore were necessarily regarded as miraculous, though miracles were recognised. There is a discussion of the miracles wrought at Epidaurus as well as those of the Middle Ages which are attested by strictly contemporary evidence; and, while he dwells on miracles as attesting the Messiahship of Jesus, Dr. Williams does not hesitate to say: "It appears probable that God uses the human means of strong personality on the one hand, and, as we have already seen, humble reciprocity on the other, when He allows miracles to be performed among either Christians or heathen."

Enough has been said to show the merits of this book without ignoring the points where the writer lays himself open to criticism. There is a serious need of "orthodox" scholars like Dr. Williams. Not that he is in any sense a controversialist. He tells his readers what he knows and what he thinks. His reverence for his subject is as genuine as it is unobtrusive. If he edified his critical audience in Lincoln's Inn Chapel, it was by no conscious effort. He addressed

<sup>1</sup> Matt. 4 1 and especially Mark 1 13.

them as a perfectly fair expert witness laying the case before them; and as such he deserves a respectful hearing by thinkers and scholars clerical and lay.

It only remains to give the subject of the other lectures. IV, The Messiah as Teacher—his originality; V, The Messiah as Teacher—the Permanence of the Jewish Law (The remarks on St. Paul are especially valuable, and so is the Appendix on “A Hebrew-Christian Church”); VI, The Ethical Demands of the Sermon on the Mount; VII, The Messiah—the Son of David; VIII, The Son of Man; IX, The Son of God; X, The Messiah and the Apocalyptists (There is an interesting Suggestion that the First Gospel is intended to correct the impression that the Second Coming was to be immediate); XI, The Messiah and the Cross; XII, The Messiah—the Victor. Special attention should be given to Dr. Williams’s discussion of Professor Lake’s view of the Resurrection, and of the work of the Society of Psychical Research.

F. J. FOAKES-JACKSON.

UNION THEOLOGICAL SEMINARY.

MEANS AND METHODS IN THE RELIGIOUS EDUCATION OF THE YOUNG, WITH SPECIAL REFERENCE TO THE SUNDAY-SCHOOL. JOHN DAVIDSON. Longmans, Green, & Co. 1917.

This little book represents the sort of guidance that a Scottish educationist—for Dr. Davidson is, among other things, examiner in education in the University of Edinburgh—is prepared to give to Sunday-school teachers. The topics are the usual ones—the teacher’s aim, the lesson-plan, story-telling, questioning, illustration, memory work, worship, and the treatment of the miracles and of the parables. The level of the whole may be sufficiently indicated by comparing the more fundamental parts of the book with the tendency of American educational thought concerning the same topics.

Holding that religion is a mode of life rather than of knowledge, and that it is bound up with the whole of life rather than being a thing apart, Dr. Davidson would test the technique of teaching chiefly by its effect upon action, worship included. Any reader who expects him, starting from this point, to go on to a reconstruction of the conventional technique of yesterday, however, will be disappointed. American educationists who take his view of the nature of religion and of the end of teaching hold almost, if not quite, unanimously that we learn to act by acting, and that yesterday’s method of attempting to control the conduct of children by means of antecedent